most part, men either reject it from the beginning
or turn away from it eventually, after some early
enthusiasm, as a proved impossibility. The consistent
materialist seeks a partial and short-lived power,
knowledge, happiness, so much only as the dominant
inconscient order of Nature will allow to the
.struggling self-consciousness of man if he accepts his
limitations, obeys her laws and makes as good a use
of them by his enlightened will as their inexorable
mechanism will tolerate. The religionist seeks his
reign of enlightened will, love or divine being, his
kingdom of God, in that other world where they are
unalloyed and eternal. The philosophic mystic
rejects all as a mental illusion and aspires to self-
•extinction in some Nirvana or else an immersion in
the featureless Absolute; it the soul or mind of the
illusion-driven individual has dreamed of a divine
realisation in this ephemeral world of the Ignorance,
it must in the end recognise its mistake and
renounce its vain endeavour. But still, since there
.are these two sides of existence, the ignorance of
Nature and the light of the Spirit, and since there
is behind them the One Reality, the reconciliation
or at any rate the bridging of the gulf

forecast in
the mystic parables of the Veda ought to
be possible.
It is a keen sense of this possibility
which has taken
different shapes and persisted through
the centuries,
—the perfectibility of man, the
perfectibility of
society, the Alwar's vision of the descent
of Vishnu
and the Gods upon earth, the reign of
the saints,
wdhunam rdjyam, the city of God, the
millennium,